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assumed that if any shipwrecked persons had ever been cast on their coast, they would, in the improbable event of their lives being spared, have left some traces of the fact, such as might be looked for among the customs, in the culture, or physical characteristics of these savages, but these are vainly to be sought in any section of the race.

4. Moreover, to regard with suspicion, as some have done, the genuineness of such legends as those in question argues ignorance of the fact that numerous other tribes,[1] in equally remote or isolated localities have, when first discovered, been found to possess similar traditions on the subjects under consideration.

5. Further, on this subject as well as on all others in which there appeared any risk of falling into error, I have taken special care not only to obtain my information on each point from those who are considered by their fellow-tribesmen as authorities, but who, from having had little or no intercourse with other races, were in entire ignorance regarding any save their own legends: I have, besides, in every case, by subsequent inquiry, endeavoured to test their statements, with the trustworthiness of which I am thoroughly satisfied. I may also add that they all agree in stating that their accounts of the Creation, &c., were handed down to them by their first parent *Tô·mo-* (Adam), and his immediate descendants, while they trace all their superstitions and practices to the "days before the Flood!"

6. I shall presently speak of the legends current anent the Creation, and also the Fall and Deluge: the latter will there be seen to have been, *selon eux*, consequent on the former.

7. In spite of their knowledge of, or belief in, a Supreme Being,[2] whom they call *Pū·luga-*, they live in constant fear of certain evil spirits, whom they apprehend to be ever present, and on the watch to do them some bodily injury.

8. Of *Pū·luga-* they say that—

I. Though His appearance is like fire, yet He is (now-a-days) invisible.

II. He was never born and is immortal.

III. By him the world and all objects, animate and inanimate, were created, excepting only the powers of evil.

IV. He is regarded as omniscient while it is day, knowing even the thoughts of their hearts.

V. He is angered by the commission of certain sins,[3] while to

[1] A story of the Fall occurs in the myths of the Eskimo, the South Sea Islanders, the Zulus, the Australians and the New Zealanders (*vide* "Biblical Traditions and Savage Myths."—*St. James' Gazette*, July 14th, 1881.)

[2] *Vide* Mouat, pp. 303–4.

[3] *Vide ante* "Crimes," paragraph 2.

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to give him so uncomfortable a reception. Their immunity from harm on these occasions has given rise to some joking at the expense of the luminary in question, for, during the continuance of the eclipse, they shout in inviting tones to the hidden orb as follows:—*.ō·gar-, la den bal·ak ban lē·be ng'ĭdō·ati! dō·ati! dō·ati!* (O moon, I will give you the seed of the *bal·ak!* show yourself! appear! appear!)

20. This seems to explain the custom which Colonel Symes describes as adoration to the sun and moon, for, as has been stated, no traces of worship or forms of religion, in the common acceptation of the term, exist among these tribes.

21. A solar eclipse alarms them too much to allow of their indulging in jests or threats, &c.: during the time it lasts they all remain silent and motionless, as if in momentary expectation of some calamity.

22. The world, exclusive of the sea, is declared to be flat and to rest on an immense palm-tree (*Caryota sobolifera*) called *bâ·rata-*, which stands in the midst of a jungle comprising the whole area under the earth. This jungle, *.châ·ităn-* (Hades), is a gloomy place, for, though visited in turn by the sun and moon, it can, in consequence of its situation, be only partially lighted: it is hither the *spirits* (*chàu·ga-*) of the departed are sent by *Pū·luga-* to await the Resurrection.

23. No change takes place in *.châ·ităn-* in respect to growth or age; all remain as they were at the time of their departure from the earth, and the adults are represented as engaged in hunting, after a manner peculiar to disembodied spirits. In order to furnish them with sport the spirits of animals and birds are also sent to *.châ·ităn-*, but as there is no sea there, the *chàu·ga-* of fish and turtle remain in their native element and are preyed upon by *.jū·ru-win-*. The spirits (*chàu·ga-*) and souls (*ōt-yō·lo-*) of all children who die before they cease to be entirely dependent on their parents (*i.e.*, under six years of age) go to *.châ·ităn-*, and are placed under a *ràu-*[2] (*Ficus laccifera*) on the fruit of which they subsist. As none can quit *.châ·ităn-* who have once entered, they support their stories regarding it by a tradition that in ages long past an *ôko-paĭ·ad-*[3] was favoured in a dream with a vision of the regions and of the pursuits of the disembodied spirits.

24. Some of their legends, as will be seen elsewhere,[4] appear to bear out the doctrine of the transmigration of souls, as

[1] This is said derisively, for, although these seeds are largely consumed by the pigs, the aborigines themselves do not consider them fit for food.

[2] *Vide ante* "Superstitions," paragraph 17.

[3] *Vide ante* "Magic and Witchcraft," paragraph 1.

[4] *Vide post* "Mythology," paragraphs 15, 16, 29.

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775 772 certain of their ancestors (*.tō·mola*) are stated to have vanished from earth in the form of various kinds of animals and fish. The spirits of those not thus transformed, although in Hades, are believed occasionally to assist them in performing tasks of unusual difficulty; and it is thought that all the departed are to some extent conscious of what transpires in the world they once inhabited, and are able to promote the welfare of those who bear them in mind.[1]

25. Between the earth and the eastern sky there stretches an invisible cane bridge (*pī·dga-làr-chàu·ga-*) which steadies the former and connects it with *.jer·eg-* (paradise); over this bridge the *souls* (*ōt-yō·lo-*) of the departed[2] pass into paradise, or to *.jer·eg-làr-mū·gu-*, which is situated below it: this latter place might be described as purgatory, for it is a place of punishment for those who have been guilty of heinous sins, such as murder. Like Dante, they depict it as very cold, and therefore a most undesirable region for mortals to inhabit. From all this it will be gathered that these despised savages believe in a future state, in the resurrection, and in the threefold constitution of man.

26. In serious illness the sufferer's spirit (*chàu·ga-*) is said to be hovering between this world and Hades,[3] but does not remain permanently in the latter place until some time after death, during which interval it haunts the abode of the deceased and the spot where the remains have been deposited.[4] In dreams 774 it is the soul which, having taken its departure through the nostrils, sees or is engaged in the manner represented to the sleeper.

27 The Andamanese do not regard their shadows[5] but their *reflections* (in any mirror) as their souls. The colour of the soul is said to be red, and that of the spirit black, and, though invisible to human eyes,[6] they partake of the form of the person 775 to whom they belong. Evil emanates from the soul, and all good from the spirit; at the resurrection they will be re-united and live permanently on the new earth, for the souls of the wicked will then have been reformed by the punishments inflicted on them during their residence in *.jer·eg-làr-mū·gu-*.

28. The future life will be but a repetition of the present, but all will then remain in the prime of life, sickness and death will be unknown, and there will be no more marrying or giving in

[1] *Vide ante* "Medicine," paragraph 8, and "Death and Burial," paragraph 18.
[2] Their *spirits* (*chàu·ga-*) pass to *.chá·itán-* (*vide* paragraphs 22 and 23).
[3] *Vide* Journ. Anthrop. Inst., vol. xi, p. 289.
[4] *Vide ante* "Death and Burial," paragraphs 4 and 15.
[5] As is believed to be the case among certain races, *e.g.*, the Benin negroes.
[6] Save those of the *ōko-pai·ad-* (*vide ante* "Magic and Witchcraft," paragraph 7).